On Exposing the Mental Health Crisis Inside of the USA Military
(The USA Military will not stop using criminals to spy on me and threaten me)
(There is a deep sickness that has taken root inside of the USA military branches.)

NOVA Campaigns
@NoVA_Campaigns · **Follow**

🚨Military Sickness Exposed🧵🚨

Identity of @USArmy's @PupRavage 🐶 is Col. Brian T. Donnelly (ret.) of INDOPACOM

Past @Mdarmyguard CO: 58th EMIB, 1100th TASMG

Posing in uniform w 🐶 mask 👇

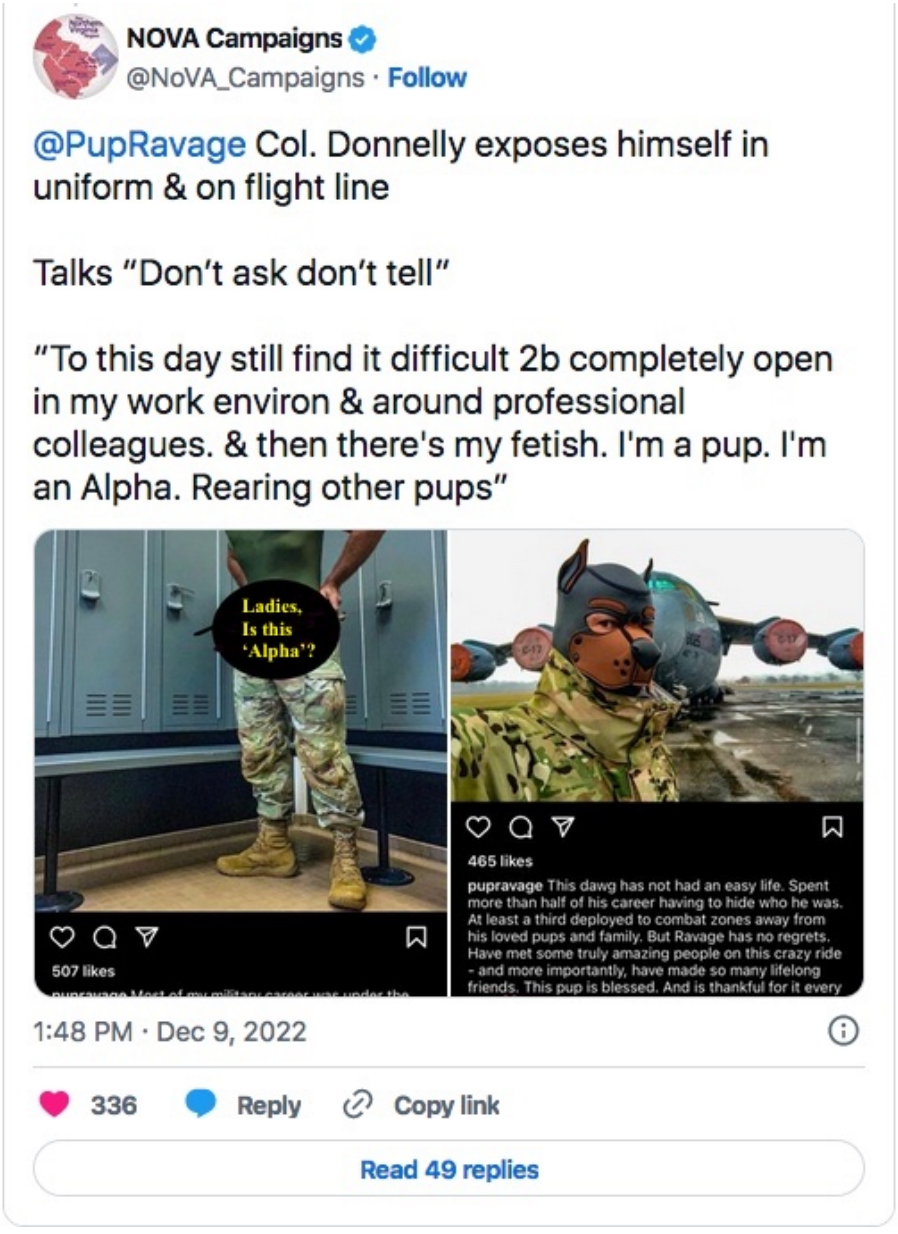
Engaged in 🐶-play sex w junior @USArmy officer - CPT Dayton Tenney, aka @adjutantpup

1:48 PM · Dec 9, 2022

3.3K Reply Copy link

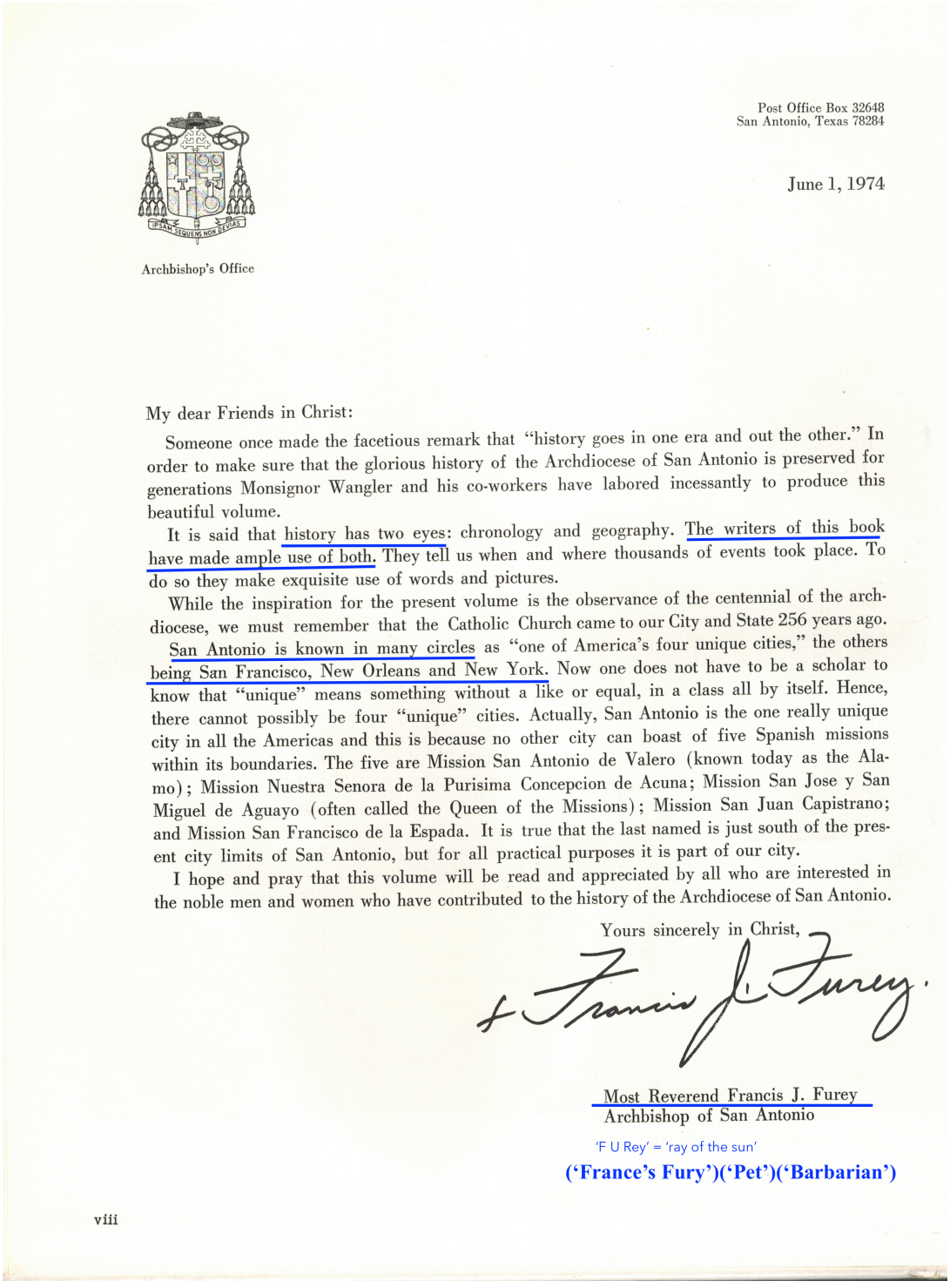
Read 911 replies

These are men that have mentally lost their way. Their sexual fantasies have become misplaced by roles of domination and submission. This is sexual role-play that is mis-connecting sensors between pleasure and pain. This is behavior that leads to rape of females and males alike. This is a dangerous trend that is now leaking into our culture.


NOVA Campaigns
@NoVA_Campaigns · Follow
@PupRavage Col. Donnelly exposes himself in uniform & on flight line
Talks "Don't ask don't tell"
"To this day still find it difficult 2b completely open in my work environ & around professional colleagues. & then there's my fetish. I'm a pup. I'm an Alpha. Rearing other pups"
Ladies, Is this 'Alpha'?
507 likes
465 likes
pupravage This dawg has not had an easy life. Spent more than half of his career having to hide who he was. At least a third deployed to combat zones away from his loved pups and family. But Ravage has no regrets. Have met some truly amazing people on this crazy ride - and more importantly, have made so many lifelong friends. This pup is blessed. And is thankful for it every
1:48 PM · Dec 9, 2022
336
Reply
Copy link
Read 49 replies

(It's in the church too) I truly just want to see everyone get better.

I created this last one on May 23, 2024: Another wink and a nod to their savior.
(It was **my pleasure** to help everyone see the truth of philosophy in our modern world.)



Archbishop's Office

Post Office Box 32648
San Antonio, Texas 78284

June 1, 1974

My dear Friends in Christ:

Someone once made the facetious remark that "history goes in one era and out the other." In order to make sure that the glorious history of the Archdiocese of San Antonio is preserved for generations Monsignor Wangler and his co-workers have labored incessantly to produce this beautiful volume.

It is said that history has two eyes: chronology and geography. The writers of this book have made ample use of both. They tell us when and where thousands of events took place. To do so they make exquisite use of words and pictures.

While the inspiration for the present volume is the observance of the centennial of the archdiocese, we must remember that the Catholic Church came to our City and State 256 years ago.

San Antonio is known in many circles as "one of America's four unique cities," the others being San Francisco, New Orleans and New York. Now one does not have to be a scholar to know that "unique" means something without a like or equal, in a class all by itself. Hence, there cannot possibly be four "unique" cities. Actually, San Antonio is the one really unique city in all the Americas and this is because no other city can boast of five Spanish missions within its boundaries. The five are Mission San Antonio de Valero (known today as the Alamo); Mission Nuestra Senora de la Purisima Concepcion de Acuna; Mission San Jose y San Miguel de Aguayo (often called the Queen of the Missions); Mission San Juan Capistrano; and Mission San Francisco de la Espada. It is true that the last named is just south of the present city limits of San Antonio, but for all practical purposes it is part of our city.

I hope and pray that this volume will be read and appreciated by all who are interested in the noble men and women who have contributed to the history of the Archdiocese of San Antonio.

Yours sincerely in Christ,

+ Francis J. Furey

Most Reverend Francis J. Furey
Archbishop of San Antonio

'F U Rey' = 'ray of the sun'

('France's Fury')('Pet')('Barbarian')

viii

May 23, 20224:

"So I shepherded the flock to be slaughtered for the merchants of the flock. …
I wearied of them, and they disdained me. 'I will not shepherd you', I said. …
So I took the thirty pieces of silver and threw them (in too) …
Shawl covering arms ('cloaked reach')
Short speech, Layered and detailed
(yin heart 'Christ' area)
(Belt of large importance)
(yang penis area)
secret 'decoder' ring
Arch fallen-angel France's Fury
Archbishop Furey
aka 'The John' France's Furry
Holding the Hiding (changing leather, skin)
(Changing the sexual habits of women)(and priests)
(preying on women instead of praying for them)
(preying on children instead of praying for them)
ix
9, Small Shepherding

May 23, 2024:

Pope Pius IX—Decree of Erection

Placed by the inscrutable designs of Divine Providence, through no merit of Our own, in the lofty chair of Blessed Peter as in a watch-tower, We turn Our attention more eagerly to those parts of the Catholic world that are separated from this center of Our Holy Religion by wide expanses of land and sea and we hasten with the Lord's help to lend such assistance as We find will contribute in prosperity and happiness to the spiritual guidance and eternal salvation of the faithful.

Since then, Venerable Brethren, the Archbishop and Bishops of the ecclesiastical province of New Orleans in the United States of America gathered in Third Provincial Synod referred to Us a matter which intimately concerns the faithful who live in the State or Territory called Texas, if we might divide the already very extensive diocese of Galveston and erect a new Episcopal See, placing it under a Bishop whose episcopal residence would be in the city of San Antonio, We, to whom the power has first been given, consulted Our Venerable Brethern, the Cardinals of the Holy Roman Church who have care of matters pertaining to the Propagation of the Faith. All the opinions expressed by these Prelates have been given careful consideration and we have decided to erect the proposed new diocese.

Under these circumstances, after consulting these same Venerable Brethren, by virtue of these presents We, by Our Apostolic Authority, separate from the afore-mentioned Diocese of Galveston that part of the State or Territory of Texas which lies between the Colorado River on the East and the Nueces River on the West.

We order and declare publicly that of this part of the State or Territory of Texas, so described, shall consist the new diocese which shall receive its name from St. Anthony and whose Episcopal See shall be in the city known as San Antonio, where there is a church which may be taken as a cathedral. Finally, let this diocese be a Suffragan of the Archbishop of New Orleans. However to Us and this Holy Apostolic See is reserved the right of changing the boundaries of this new diocese and of severing it and dividing it if it shall seem well pleasing in the Lord.

We decree that these Our Letters are and shall be steadfastly valid and efficacious, that they meet with and have full and perfect execution, that they receive in all things and in every way from those concerned and for whatever time it concerns them, their strongest support. And thus in the aforesaid matters must all judges, whether of ordinary or of delegated jurisdiction, even the Auditors of our Apostolic Palace, judge and decide. And should anything be attempted contrary to them by anyone by any authority whatsoever, knowingly or unknowingly, it shall be null and void.

And this, in so far as it is necessary, notwithstanding Our own rule and that of the Apostolic Chancery of not depriving of right already acquired and that of Our memorable Predecessor, Benedict XIV, concerning the division of material things, and all other Constitutions and Ordinances, even those worthy of special and individual mention, to the contrary.

Given at Rome, at St. Peter's, under the seal of the Fisherman, on the 27th day of August in the year 1874, the 29th of Our Pontificate.

By special mandate of His Holiness
F. Cardinal Asquinius.
Gildo Brugnola
Prefect

ACTS RETREAT: 'Fishers of Men' Bracelets = Lures

This is a copy of the original which is on file in the office of the Secretary of State for Apostolic Briefs. Given from the Vatican, 15th June, 1949.
(signed) Pius Pagliucchi, Prefect.

This 'Church' is an Imposter - the original is 'filed away' in the SS for Apostate Rebels

2, Yielding

May 23, 2024:

St. Gabriel's Church

Church), was put in charge of the new parish, yet to be named.

The first meeting of parishioners was held on February 26, 1958 to discuss a suitable place for Sunday Mass. The Sisters of Divine Providence from Our Lady of the Lake Convent granted permission to have two Masses offered at St. Andrew's Convent on Castroville Road. The first Masses were celebrated in March of the same year. Later the same month, a house on the property purchased on S.W. 39th Street became available to serve as the first rectory.

On March 31, 1958 the parish was named St. Gabriel's. Most of the parish's territory was taken from St. John Berchmans' and some from Our Lady of Good Counsel parish. The blessing of the new church took place on May 24, 1959.

On June 1, 1958 two catechetical Sisters from the Missionary Sisters of Immaculate Heart of Mary were assigned to the parish. They resided at San Juan's Church and commuted daily to St. Gabriel's. A summer school of religion was held in three locations to facilitate attendance.

St. Gabriel's parish comprises a vast area. Included in the parish are two subdivisions, Linda Vista and Meadowcliff, which are quite a distance from the mother church. Tracts of land were purchased in both areas and renovated barracks now serve as chapels and catechetical centers for the people in these areas. First of the chapels to be completed was Divine Saviour Chapel in the Linda Vista district in 1962. Three years later St. Gabriel's Chapel was opened in the Meadowcliff area. The former serves about 200 families and the latter about 150 families.

St. Gabriel's is a young parish and still growing. A new subdivision is now being developed in the northwest section of the parish. More than 1400 families are listed on the census rolls of the mother church and its two chapels. Serving the parish today are Immaculate Heart Mission Fathers William Kuppens and Omer Verstraeten as pastor and associate pastor, respectively.

Holy Name Parish, San Antonio

With the growth of St. Margaret Mary parish, it became desirable to establish a chapel for parishioners at the south end of the parish. Ten acres of land were purchased on January 31, 1957 with the intention of building a temporary chapel and eventually forming a new parish. In December 1958 a chapel was erected under the direction of Father Edward Dworaczyk, then pastor of St. Margaret Mary. The building, originally projected as a temporary church, was dedicated by Archbishop Robert E. Lucey on August 30, 1959.

For the next two years, the first and second grades of school were taught by a Felician Sister and a lay teacher at the front end of the chapel. The chapel school was then regarded as an annex of the school at St. Margaret Mary.

The St. Margaret Mary chapel was erected as a parish June 29, 1961, and was called Holy Name. At the time of the erection, the parish census showed 580 families within the new parish boundaries. The first pastor, Father John J. McDonald, lived in a rented house three blocks from the church until the completion of a new rectory.

May 23, 2024:

(19, Watching; 61, Centering Trust)

During the summer of 1961, men of the parish remodeled a surplus barracks building which became Holy Name School. During the first school year, 365 children were enrolled. The school was taught by five Sisters of Our Lady of Charity of Refuge and four lay teachers.

Work began on a new permanent school and rectory after groundbreaking ceremonies on April 15, 1962. The school consisted of eight classrooms and was completed by September 1962. The remodeled barracks building which had served as a school was modified to two classrooms while the remaining space was converted into a parish hall and lunchroom for the school. The Sisters of Charity of Refuge commuted, as they do today, from their convent on Montana and Grimes Streets in San Antonio.

Holy Name Church

(12, Clogging; 8, Closing)

Various improvements were made in the late 1960s. Two more classrooms were added to the parish hall by August 1964 and three more were built by 1966. Renovations were made in the church and parish hall in 1965. The City of San Antonio approved construction of a lighted baseball field in 1967. Along with the physical growth of the parish plant, the parish population grew to its present 1365 families. (13, Same men; 6, Fighting; 5, for Nourishment)

In its brief existence, Holy Name has given two women to the religious life as Felician Sisters.

The parish is presently staffed by Father James C. Brunner, pastor, and Father Patrick Ragsdale, associate pastor. In residence is Father Thomas McLaughlin, archdiocesan director of the Confraternity of Christian Doctrine.

St. Lawrence Parish, San Antonio

Named after the early Roman martyr, St. Lawrence parish was established in September 1959 as a daughter parish of St. Leo's. The parish was and remains an almost exclusively residential area.

A five-room frame house at 236 East Petaluma Street and an adjacent tract of several acres of land were the original acquisitions. The home became the rectory and the site of daily Mass offered by the founding pastor, Father James Moore, who was succeeded shortly thereafter by Father Robert Logan. Sunday Masses were celebrated at Terrell Wells Junior High School. The new church building, of contemporary style and seating 500 people, was dedicated on July 10, 1960, less than a year after the founding of the parish.

In September 1961 the parish grade school was opened with the first four grades. A short time later the last four grades were added. The Schoenstatt Sisters of Mary with motherhouse at Lamar, Texas, arrived to staff the school. A duplex on East Petaluma was purchased and renovated into a convent for them. The Sisters were later assisted in teaching for a time by the Catholic Lay Mission Corps, and later by other lay teachers. The school and the parish hall were housed in buildings purchased from the government and afterwards remodeled. Financial difficulties led to closing of the school in the spring of 1971.

The last addition to the parish plant was the new rectory constructed in 1965.

In the fall of 1971, the Sacred Heart Fathers and Brothers, with motherhouse in Hales Corners, Wisconsin, were entrusted with the pastoral care of St. Lawrence parish.

At the present time, the parish operates a kinder-

September 14, 2025:

Freemason Bible: "From Darkness to Light"

"The Science of Symbolism Explained

A symbol or an emblem, for the two words are often used synonymously, is an occult representation of something unknown or concealed by a sign or a thing that is known; it is the expression of an idea which is derived from the comparison or contrast with some object with with a moral conception or attribute."

"Free Masonry and the Holy Bible

. . . Some unique statements are found in Masonic history by authorities within the Fraternity, evidently well founded by traditions, even though treated as absurdities by many commentators outside the Order. Examples of these statements may be quoted. Rev. James Anderson, whose writings were published in England in 1723, says that 'Grand Master Moses often marshaled the Israelites into a regular and general lodge while in the wilderness.' Again he says that 'King Solomon was Grandmaster of the lodge at Jerusalem.'

...

Many in the early history of Scotland, England, and France are reported, with reasonable authenticity, to have been Masons.

The great majority of the fifty-six signers of the American Declaration of Independence were Masons; George Washington was famed as a Mason; it is authentically reported that most of the generals in the Revolutionary War were Masons; fifteen of the men who have occupied the White House as presidents have been Masons, and two others had proposed to unite with the Order, but were overtaken by death before these proposals were carried out.

"Growth of Freemasonry in Recent Years

The growth of Freemasonry throughout the world during the last half century has been nothing less than phenomenal; it is estimated that there are today 8,000,000 Masons in the world, including something like 1,000,000 'unrecognized' Masons. The largest increases have been in the United States and in the British Isles.

There have been also a tremendous impetus in Masonic research during the last quarter of a century. This research has led to the conclusion that the mysteries and rites of Freemasonry were universal in the dawn of man's habitation of the earth, and that with the apostasy of the race from the true doctrine of One God into paganistic forms of religions, many of these mysteries and rites became a part of the mystics of pagan religions. Hence similar use of signs and symbols has been found in ancient Egypt, in the Hung Society of China, and among savage races. Thus the origin of Freemasonry has been pushed back thousands of years beyond documentary historical records.

Fig. 2. Frontispiece from Johannes Praetorius, *Blockes-Berges Vernichtung*, 2nd ed. (Leipzig: J. Scheibe, 1669). (University of Chicago Library, Special Collections Research Center.)

the central activity of most of these groups. Men were incorporated into the fraternal body and simultaneously introduced to the organization's tenets and ideology through the performance of secret rituals within specially demarcated spaces.[11] Solemn fraternal ceremonies drew upon biblical and classical narratives to inculcate members with supposedly timeless systems of morality and ethics. For instance, Freemasonry was based upon an allegorical understanding of Solomon's temple, while the Knights of Pythias drew upon the story of Damon and Pythias to teach friendship and to model interpersonal relations.[12]

According to fraternal ideology, the actions undertaken within organizational asylums were known only to members. The lodges' practices within designated sanctuaries were meant to be kept secret from all other members of the public, including participants' wives, families, coworkers, and potential initiates. Secrecy, and the tension between esoteric knowledge shared by members and the exoteric knowledge of fraternal groups possessed by others of the surrounding community, provided the context for the growth of the idea of the lodge goat.

By examining visual, textual, and artifactual sources, this study presents a context for understanding and appreciating the importance of the New Kensington Odd Fellows' mechanical goat by charting the development and presentation of this fraternal form within American culture in the years between 1845 and 1930. It will argue that the goat, originally wielded by the enemies of fraternalism to represent the dangers associated with secret behavior, came to be embraced and celebrated by fraternalists. A Geertzian semiotic analysis of the lodge goat will indicate that the meaning of the symbol shifted as the role of fraternal organizations within society transformed and as concepts of American masculinity altered over time.

The image of the goat was utilized as a communicative trope in three primary modes and, as a complex signifier, was applied in a range of historical contexts. Thus, the chronological boundaries separating these rhetorical tropes are inexact. Starting in the 1840s, the goat was used by fraternalism's enemies to bring shame or embarrassment upon secret societies and upon the Odd Fellows in particular. Following the Civil War, the lodge goat assumed a second, abstract form in which fraternal members employed its allusions to test or humbug outsiders, including wives and possible initiates. Finally, around the turn of the twentieth century, the goat, previously a purely literary or artistic device, assumed concrete three-dimensional form.

Witches and Goat Riding

The historical roots are unclear for the belief that fraternal initiates were forced to ride goats within lodge rooms. For more than a century, fraternal writers have asserted that the image of riding the goat was transferred to Freemasonry from earlier concepts of witches' Sabbaths or orgies.[13] In 1922, for example, the *American Tyler-Keystone*, a Masonic magazine, claimed: "To the common mind, the Devil was represented by a he-goats [*sic*], and his best known marks were the horn, the beard and the cloven hoofs. Then came the witch stories of the Middle Ages, and the belief in the witch orgies, when it was said the Devil appeared riding on a goat. So the riding of the goat was transferred to the Freemasons, and the saying survives until this day, although most of us will admit that we scarcely deserve the synonym."[14]

The frontispiece from the second edition of Johann Praetorius's *Blockes-Berges Verrichtung* of 1669 illustrates the role that goats and goat riding played in the European iconography of witchcraft in the early modern era (fig. 2). A witch kissing the anus of a goat forms the central element of this composition, while in the upper left a second female figure is shown riding a goat. Fred Gettings, a widely published commentator on esoteric imagery, has

[11] For a discussion of the cultural dynamics of the Masonic ceremonial space, see William D. Moore, *Masonic Temples: Free-*

Fig. 1. Mechanical goat, manufactured by DeMoulin Bros. & Co., Greenville, IL, first quarter of the twentieth century; H. 51 ½", L. 60". (National Heritage Museum, Lexington, MA.)

PLEASE STOP WITH YOUR PERVERTED AND CROOKED WAYS.

WE ARE 250 YEARS DEEP INTO THE LATEST STOLEN COUNTRY.

DEVIL: I COMMAND YOU TO LEAVE OUR WORLD.

(THE POWER OF CHRIST COMPELS YOU!)